



Value of a Faithful Minister.



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Value of a Faithful Minister.

A SERMON

PREACHED BY

REV. M. J. STEERE,

OF GREAT FALLS,

AT THE

INSTALLATION

OF

REV. HIRAM WHITCHER

AS PASTOR OF THE F. W. BAPTIST CHURCH,

CONCORD, N. H.

CONCORD:

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Concord, N. H., Sept. 23, 1853.

REV. BRO. STEERE:— Our church have resolved to request you to furnish us with a copy of your sermon, for publication, preached on the 22d inst., at our installation.

Your brother,

H. WHITCHER.

Great Falls, Sept. 30th, 1853.

REV. HIRAM WHITCHER:— The sermon which the church of which you are pastor has seen fit to request for publication, is herewith forwarded, with the prayer that it may do good.

Yours in gospel bonds,

M. J. STEERE.

SERMON.

ROMANS 10: 15.

“HOW BEAUTIFUL ARE THE FEET OF THEM THAT PREACH THE GOSPEL OF PEACE, AND BRING GLAD TIDINGS OF GOOD THINGS.”

THIS text is a partial quotation from Isaiah. We say *partial*; for like many other texts quoted from the Old to the New Testament, it is not so much a quotation of words as of sentiment. The prophet has it, “how beautiful *upon the mountains* are the feet, &c.” That is, how beautiful upon the mountains around Jerusalem are the foot-prints of those who hasten over them bringing good tidings. The text is the language of high wrought poetry, and can, therefore, be defined exactly, only by the imagination. It clearly expresses, however, the sentiment it was designed to convey, to wit: a sentiment of high, very high, respect for the ministers of the gospel. Originally applied to the messengers that brought the news to Jerusalem, of the returning of the people of God from the captivity at Babylon, it finds, under the *inspiration* of the apostle, an easy application to those who bring the glad tidings of salvation by Jesus Christ. How beautiful are *their* feet. How do the waters of life bubble up along their pathway! What

cheer do they bring! What blessings are they to the world!

It will not be our object, on this occasion, to laud the Christian ministry, much less Christian ministers. For we remember that the evangelists did not laud, even the Son of God himself. But it will be our object to set forth the *true value of the minister of the Gospel*. If we may ascertain that, we shall know how to esteem him. We shall be understood to mean, the *faithful, intelligent* minister. With the unfaithful we shall, at present, have nothing to do, unless it shall be in a few words to hold him up to a just self-abhorrence.

What, then, is the value of a faithful minister of the Gospel? This question is exceedingly pertinent at this day, while so many crazy-brained men are running to and fro, and decrying the clerical profession; and while so many, of more sanity and honesty, are being thereby jostled in their faith and made to hold, even the organic christian church itself, under suspicion. But so it is that every age has its remarkable phenomena. We have no good reason for thinking the present shall form an exception to the general rule.

In attempting an answer to the question we have asked, let us —

First, ascertain clearly the meaning of the term value, as used in this discourse.

The word value, like most others, has different meanings depending upon the circumstances under which it is used.

1. *We have a market value.* We say of a thing, its worth is what it will bring in the market. That we say

is its *value*. But it is not in that sense that we use the term in this discourse. We do not regard the minister of the gospel as a marketable commodity. That there has been great exertion to make him such, and that he has sometimes been found in the market, on sale, we have no disposition to deny. But he has got there only by violence.

The business of men of this world is, indeed, to render themselves *marketable*. They train themselves to provoke the highest bid, and strike themselves off to it. They will be farmers, merchants, lawyers, doctors, scriveners or scavengers, according as the market runs. That is, they will fit themselves for the service that *sells* best. If, at times, they have deemed that the pulpit would bring more money than the bar, or *bar-room*, then have they gone to it with a sacerdotal air. And while its hypocritical incumbents, they may have had a higher *market* value, than the more worthy minister who dared not offend God to please men. When the State supports the Church and livings are high, you may see young men watching, with eagle eyes, for an opportunity to leap into holy orders. But when its support depends on voluntary contribution, and salaries are low, fewer, but more serious, will be the eyes fixed upon the christian watchmen's place. But the man who, in order to decide upon a calling, consults only the prices current, is a shame to creation. He treats himself as the farmer treats the bullock he has for disposal; turns himself into money, when, and in what manner, he will bring the most!

Perhaps we may as well remark here, that, while the market value of ministers of the gospel is ever fluctuating, sometimes running up to thousands, and then down almost

to a cypher, it is more generally so small as to afford very little encouragement to a *man* to market himself. Indeed, he who enters the ministry, supposing the pay he is likely to receive for his services, the measure of his real value to the world, must be indeed a humble man. He must feel that he is to have little indeed to do with the destiny of the world; that there is to be little in his life worth remembering on earth or recording in heaven; and that the stone will be quite out of place which shall chance, when he is dead, to tell where he lies.

And, let it further be here remarked, that if religious congregations, generally, regard what they give their minister for his services, as the measure of his value, they must have a very low value of him. This we may say in reference to the congregations who pay the highest salaries; but more especially in reference to those which dole out just enough to keep their minister and his family from losing flesh from necessary long fasting. But it is not of his market value that we designed chiefly to speak, this evening; we pass it by therefore with this brief notice.

2. Every object in addition to its market value, has also a *real value*. By this latter we mean, not what it will *bring* but what it will *give*, or in the language of Webster, "its utility, its power or capacity of procuring or producing good." The *real* value of the minister of the gospel, therefore, is not what he will sell for in the market, (as slaveholders estimate their victims;) but the amount of good he does the world. His value to any society, is the amount of good he does to that society.

You have chosen to yourselves a pastor. What is his value? How highly ought you to esteem him? Or, rather, in this place, how highly ought a faithful man, of

his profession to be esteemed? This is the question we are now prepared to consider. The real value of the minister of the gospel, then, what is it?

This world is capable of receiving good physically, mentally, morally and religiously, from as many as are capable of bestowing it. And this three-fold good the gospel preacher is capable of bestowing largely. In him the functions of the physician, the schoolmaster, and the moral and religious teacher may be said eminently to combine. His benefaction is acknowledged by the body, mind and heart.*

1. He blesses the bodies of men.

His business is to teach and enforce the requirements of the gospel. But these requirements are, as every student of the gospel knows, in perfect harmony with the laws of physiology; so that preaching them is preaching the highest physiology. Nor yet this only. For the gospel accompanies its physiological laws with such motives

* The author thought it better to publish this sermon as delivered, although, as it was hastily prepared without thought of publication, some things were omitted which would otherwise have been noticed. And one of them is, the value of the minister of the gospel, as enhancing the value of honest property around him. So true is this, that as matter of mere dollar and cent consideration, every neighborhood should have a church. To support religious worship is but an act of political economy. Many of our New-England village incorporations are seeing this and governing themselves accordingly. If Thomas Paine were to come back to earth, infidel still, (though he has ere this time learned his mistake,) and look abroad for a farm whereon to bring up a family, he would scorn to purchase one where the influence of the gospel is not felt. He would rather pay the extra gospel given value of a residence under better influences. The contributor to the support of the gospel in his vicinity is blessing his basket and store, more, if possible, than he who pays taxes for the support of government.

to obedience as make men fearful to disobey. The minister of the gospel teaches a holy life ; and a holy life, other things being favorable, is a long life ; whereas "the sinner shall not live out half his days." Let me not be deemed beside myself when I say, that a faithful ministry is often absolutely necessary to the health of a community. By influencing men to change their habits, according to the will of God, the preacher is often better to the bodies of men, than a thousand skillful physicians. And yet, we would by no means speak invidiously of the medical profession. The truly skillful physician is a valuable member of society. But how often do we hear him say of certain of his patients, "he may get better," but he never can enjoy health, until he give up some vicious practice. And now will my auditors tell me who can, and who does influence man to give up wicked, health destroying practices, like the preachers of the gospel? I may at this moment be addressing individuals, whose lives will be prolonged many years, by the preaching of him, in this place, whom you to-night instal pastor of this church and congregation.

If our position be correct, and we have no time for its further substantiation, then it follows that if the health of men is worth anything, the minister of the gospel is worth something also. He is the physiologist's right hand man, and where his influence is most felt, the services of the physician are least needed. We are not speaking at random here. We considered this position in the calm retreat of our study, and can with the utmost confidence say in reference to it, "before God in Christ Jesus we lie not." The faithful minister of the gospel is the best conservator of bodily health ; and in this is seen in part, small part, his value.

2. *The minister of the gospel is the great practical friend of mental culture.*

The connection between the pulpit and education is indicated in the fact that occupants of the former are so frequently employed to supervise over schools. The presidents of colleges are almost invariably clergymen. Now what is all this but a practical recognition, on the part of society, of the educational value of the christian minister.

Look over the face of the world. Where do you find the people the more generally and highly educated? Is it where horrid heathen idols grin upon their horrified worshippers? Is it where the red man of the forest worships the great spirits in the clouds—God and the Devil by turns? Is it where the cowed and turbaned Mahomedan conquers his way to heaven with the sword, or with the endless repetition of stereotype prayers? Is it where the gospel has never been heard—amid the wilds of sin and ignorance, which never echoed the voice or the footfall of the man of God, proclaiming the word of God? To be sure, in times comparatively olden, Greece and Rome had a classic glory. Yet in their palmyest days not one in a hundred of their population could read or write!

No; not under the reign of heathen or Mahomedan religion, does the human mind find its expansion and yield up its latent treasures; but only where goes the man of God preaching the cross of Christ. The fact of this stands out on every continent and island, hill and valley of the inhabited world. Nor, to the christian, does this appear at all remarkable. For what can be conceived so inspiring to the young mind? what can so arouse in it a love of learning, as the sublime truths of revelation? The gospel preached as it should be, will do more than

anything else to overcome the mental inertia of the dull scholar. By the gospel he is taught that he is of some consequence—that he has a high and sublime destiny to accomplish—that he bears such relations to man, to the living God and to the living Son of God—to heaven and to hell as are at once startling and propelling. Indeed, the minister of the gospel has a mission to fulfil upon the child, before the schoolmaster takes it in hand. It is his, to distil the gospel, a soft dew upon the first budding of the infant mind. And all through the earthly life of mind he is to be moistening and refreshing it as with gracious rain. In christendom he *does* do this, to some extent. The result is, that, in point of mental culture, it leaves the heathen world far behind.

But, further; what is so fitted to enlarge the mind and strengthen all its powers, as grappling with the great and sublime doctrines of the gospel? What have the heathen, on which to dwell, which for this practical purpose, can half compare with these. Off, every way, does the christian's mind stretch itself in the direction of the attributes of God. And in doing this it takes on a dignity and gathers a force, which it could in no other way so well secure. If education is the handmaid of christianity, christianity is the foster-mother of education, ever ministering to mental growth.

But how shall the man sit under the sound of the gospel preached by intelligent lips from Sabbath to Sabbath, without mental improvement! Are not all the sciences brought forward in the pulpit, for purposes of illustration of christian doctrines? Do not the fields and deeps, the heavens above, and the earth beneath, and indeed, all the works of God which wisdom has yet found out, give up

their treasures to the service of the gospel? Are they not ever pouring themselves down at the feet of its ministers, wherewith he may instruct and edify the people? And of them all, does not the faithful minister, as far as possible, avail himself in magnifying "his holy office?" Why, then, should any person deem it remarkable that, the man should no where else grow in what goes to make up a practical education, and advance in social refinement—in a word, that he should no where else become intellectually great, as he does under the shadow of the cross!

The minister of God then, is the grand promoter of education. According as we value education, therefore, shall we value him. And hence, (viewed as a mental educator,) he would be far more highly valued in the F. W. Baptist denomination now, than many years ago, when an abhorrence of priestcraft riding upon the back of intelligence, brought education itself under an almost universal suspicion.

If, to the above views it should be objected, that we have in our country, many places in which the gospel is not preached, wherein education is progressing well; then we answer, that, it could not thus progress in those places but for the influence of the gospel beyond the circle of its immediate audience. To the people of those dark districts the reflected light of the gospel "has sprung up." So that in their case, as well as others, it remains true, that education is to be set down to the credit of christianity. I mean general, diffusive, popular education! And the chief agents in inspiring men with the true spirit of high mental culture, and supplying them with soul-enlarging subjects of thought, are the faithful ministers of the New Testament. What then is their value! Who can tell!

3. We now come to the inner court of the temple we are exploring. We have passed the two outer ones, and the holy of holies is now before us. Let us tread carefully. It is with the hearts of men that the minister of the gospel has chiefly to do. It was on a mission of mercy to *souls* that Jesus came into this world. The blessings he dropped upon their bodies, as he passed among them, may be regarded as, in some sense, incidental to the accomplishment of the work of his salvation. Just so must it be with his ministers. While they neglect no opportunity for doing good to men in any way and under any form, (and blessings dropped upon the body often gain for the gospel a way to the heart,) they must ever feel that their chief concern is with man as an immortal being. He is set for the improvement of his heart. That this world is capable of being made morally better, is as evident as it is that it can be made morally worse. Both will be readily admitted. Nor will it be denied or questioned, that the happiness and strength of the world depend chiefly upon its moral virtue. Goodness is therefore a nation's glory, even as it is the glory of an individual. The way to be happy is to be good. Give a man whatever else you please, leave him without goodness, and he is miserable. He may revel in his thousands and millions, he may have man-servants and maid-servants, he may occupy all high places of honor, but if goodness be wanting, all these things avail him nothing. Mordecai the Jew is in the king's gate. And as with the individual so with society. Without goodness, there is no social joy, no bond of confidence. It is a scene of broil, or it falls altogether into pieces. Strengthen its virtue, and it is itself strengthened and blessed.

Now if it can be made to appear that the minister of the Gospel does actually make the world morally better, that he adds to its virtue, thereby, is his value to the world further shown. Let us look at this matter a little further. And,

1. Let us ask whether the world is made better by the *example* of the faithful minister.

True, it is, that a man may exert a good influence by his example, without being a minister. But the example of the preacher of righteousness so combines with his teaching, in pressing the hearts of men into the service of God, that it seems suicidal to separate them in this discussion. Let us remark, then, that the example of the true minister of the gospel, as he walks among a people who have given him their confidence, is mighty for the promotion of goodness. He carries an atmosphere about with him, like the earth in its revolution, which works a heavenly baptism upon all who approach him. Does this seem an exaggeration? But it is not. The very drunkard, *out* of his delirium, if not *in* it—the most profane man, when not in anger, and even the most determined free-thinker and infidel, all alike, are conscious of a peculiar presence—a presence causing peculiar sensations—when the man of God, *to whom they have given their confidence*, is before them. Nor less the children in the streets. They are even more careful of their conduct, as the minister passes by. They know that *he* does not lie, swear, cheat, steal, break the Sabbath, drink strong drink, or do other wicked things. He stands before them as the form of virtue ever lovely in the sight of their young eyes. And by his example are they rebuked, and from it they learn to regulate their own lives.

Many there may indeed be, who curse the man of God, crying, "go up thou bald head, go"—many there may be who curse him the more *because* his character is above suspicion. But they who curse him most, are often the very persons who feel most deeply the influence of his holy example, however they refuse to yield to it. Thus it is that all feel the power of his holy life, and that therefore, any community will be made better by his dwelling in it. If therefore we value the minister according to the good done by his example, we shall value him highly.

2. Let us enquire whether the minister does good by his *pulpit and other labors*.

If it should appear that the preaching of the gospel does very great good, we are not to be surprised, inasmuch as from what we know of the susceptibility of human nature, and of the adaptation of the gospel to bless it, we could expect nothing else.

Look at the minister in the pulpit. Look at the people before him. What is he saying? To what are they listening? Is he not constantly telling them of the loveliness of virtue and religion? Is he not presenting before them the charms of that wisdom whose "ways are ways of pleasantness" and whose "paths are paths of peace?" Is he not presenting the gospel, all divine, and enforcing its claims by appeals to the most High God? Is he not urging the necessity of forsaking the ways of sin upon the most terrible pain and peril? And does he not tremblingly lift the veil to deter the sinner, by the disclosure of the awful judgment scene? And, again, does he not present the love of God as seen every where, but especially on Calvary, where the divine attributes converged to a blaze of glory? And are not his instructions, "line upon line

and precept upon precept," supported by every variety of fact and illustration, which can be supposed capable of winning the hearts of his hearers to virtue and religion? And, above all, does he not labor to bring them under the constant apprehension of the omnipresent God,—so that they shall always feel, "Thou God seest me!"

Now what can the effect of all this be reasonably supposed to be, less than strongly to influence the heart to do right, love God and be happy? Who can deem it strange, that, with such means as the minister of God has, with which to work upon the minds of men, he should become the great conservator of their morals, and under Christ the savior of their souls? Let the infidel cavil! Let the thoughtless laugh! Let the wicked blaspheme! We care not for it. We can safely trust the world to such moral influences as the faithful minister of the gospel puts in motion!

Let us now inquire, what are the actual effects of the labor of the christian ministry.

It is often difficult to estimate these exactly, inasmuch as, in many cases, we can have but little idea what would have been the state of things without them. The gospel may do much good, and yet seem to do nothing, because it requires all its force to counteract the evil tendencies of sin, and, for the time being, to keep society where it is — like the person above Niagara who by rowing with all his might can but just hold the boat against the current, till help reach him.

In many cases, however, the happy consequences of ministerial labor are quite apparent. And of these consequences, where shall we now go to get the best and simplest illustration? We can hardly find it in christen-

dom. So many influences here combine in the accomplishment of good, that it is difficult to say just how much credit should be given to the pulpit. Let us leave home, then, cross the ocean and visit some heathen clime to which the missionary of the gospel has gone before us. What do we behold? Do we perceive any difference between the natives who have been brought under the influence of the preacher of righteousness, and those who have not? Do we make any difference in their manners, and dispositions? Is the little christian society just like the surrounding heathen society? Do we see any difference between heathen mothers and christian mothers—heathen fathers and christian fathers—heathen children and christian children? Does Karen christian differ aught from Karen heathen? Or does our ear distinguish any difference between the “young hosannas” of the gospel taught, and the rough, coarse, bloody songs of praise of the heathen to ugly idols?

But why do we ask these questions? For who but can perceive a difference between a wilderness and a paradise? When the wilderness blossoms as the rose, who does not mark the change? Who but at once distinguishes between an ancient Scandnavian, with a scalp in one hand and a bloody knife in the other, prostrate before his god, and an intelligent christian, with his eye beaming kindness and love, and his hand bearing every where the olive branch of the gospel! Just so, every person can and does see a difference between the heathen without the gospel, and the heathen with the gospel. A difference as marked as that between “the loveliest village that smiles on a Scottish or New-England landscape, and the filthiness and brutality of a Caffrarian Kraal.” Has the ministry of the gospel

then done the converted heathen tribe good? “Much every way.” *They feel* that it has. *You see* that it has. But for a knowledge of the extent and full glory of it, we must await the revelation of some future day.

Now, leaving the glorious scene of the foreign labors of the minister of the gospel, let us re-cross the ocean, and see if at home, we may not find some marked practical illustration of his usefulness. We will select for our *home illustration*, the field of labor long occupied by a minister of the gospel who not long since passed on to Heaven.* The village in which he commenced and until his death, prosecuted his gospel labors, was at the time of his commencing them, one of the worst sinks of iniquity which the christian world presented, this side the reservoirs of city filth. We will not describe it. Suffice it to say that it was a scene of extreme irreligion and rank vice—that drunkenness, profanity, licentiousness and gambling stalked boldly abroad. But at the conclusion of his labors, an entire change had come over the place. It had become the scene of a large flourishing church, while its large Sabbath school was presenting one of the loveliest Sabbath school scenes, which any New-England village can boast. And there from Sabbath to Sabbath, in the large church, along the aisles of which the solemn organ rolled its heavy notes, were gathered a candid and listening auditory, while the man of God, now grey with time and toil, and deep in the long waxing confidence of the people, is still urging the claims of the gospel. There are now no broils in the street as formerly—rioting has given place to church going—the wilderness has put on many blossoms. Great indeed, aye, glorious has been the change. And to noth-

* Rev. Martin Cheney, of Olneyville, R. I.

ing can it be imputed but the preaching of the gospel. Not, indeed, exclusively to the preaching of one person only. Yet in this case, more nearly exclusively so, than in almost any other that could be mentioned in christendom.

It may be objected to these illustrations that they are altogether extraordinary. But they are so, doubtless, more *outwardly* than otherwise. The faithful gospel minister always does great good to the people among which he settles. If the people do not appear to progress in goodness and happiness under his labors, it is only, as we have before intimated, because there is a strong tendency backward, which requires all his power to overcome, and thereby keep society at a stay. If his preaching does not seem to improve the public conscience, strengthen the social bond, and bless the developement of infant minds, it must be from the same cause. For it is the peculiar province of the gospel to do good. Nor will an intelligent observer often, if ever, fail to perceive more or less of the good it actually does. He will generally be able to *show* that it ministers to every thing on which the well being of society depends. Saying nothing about the eternal future, we must therefore set down the preaching of the gospel, as among the chief instrumentalities for purifying this world from abominations—as the chief guardian of public morals, and promoter of holiness. And now, while all confess that the well being of the world depends chiefly upon these, what must be the value of the gospel preacher. Surely it swells beyond all computation.

But there is another mode of reaching towards the value of the “preacher,” which to the christian is more interesting. Man is not only mortal, but immortal. He lives

not only to-day, but forever. And on the character he takes on here depends his condition hereafter. His soul is represented by our Saviour to be above all price in the interrogative affirmation "what shall it profit a man to gain the whole world and lose his own soul;" or "what shall a man give in exchange for his soul."

We have followed the preacher of the gospel up through his labors for man as a creature of this world. We have seen how the waters of domestic and social comfort gush forth along his pathway. We have seen heathen degradation transformed into christian refinement and purity under his touch. We now rise higher; to where we can only wonder forth our high conceptions of his value, and feel that eternity will be too short to cry, "what hath God wrought" through the humble ministration of his word!

Angels in heaven rejoice over a sinner converted. The sinner converted, becomes in turn, an angel in glory. And the crown he wears and the palm he bears; the harp he strikes and the song he sings, will each and all ever be standing recognitions of the blessing conferred under God, by the preaching of the gospel of Christ. Who then shall tell the value of the christian minister? Who *can* tell? Go, measure eternity! Go, sound the ocean of God's love! Go take the altitude of the sun that never sets! Go, taste in heaven the waters of life and tell their abundance and beauty as they flow from the throne of God and the Lamb! Go, listen to the music which is as the voice of many waters! Go, tell all the glory of heaven; then turn and tell all the miseries of hell! Strike the contrast and thereby learn the difference between a soul saved and a soul lost. So hast thou gathered data from which to calculate the true value of the faithful minister of the gospel!

Well has a poet said "the soul's high price is the creation's key." It is indeed a key, without which creation is a profound mystery. But so also is the soul's high price the key without which the true value of the christian minister cannot be understood. His business is to win souls to Christ and eternal salvation. For this he "becomes all things to all men." And the eternal blessedness of those he instrumentally saves, is the high measure of his value. Who can tell it?

But here we pause. In attempting to compute the value of the soul, reason reels, imagination staggers, the mind is overwhelmed and confesses its weakness. Kepler may discover the distances of the planets from their central orb, and their true paths around it, and, filled with the glory of his achievement, indulge in his "sacred fury." Newton may discover the laws of their motion, and lose, for the moment, his mathematics in the ecstasy of his triumph;—but the value of the saved soul, as in the fields of paradise, with ever "new powers it rising wonders sings," "waking the echoes of eternity"—*that, no man may tell!* It is past finding "out to perfection." But though it may never be told, it may be felt, ever felt! And we trust will be, by not a few future wrapped spirits of heaven, now dwelling in human bodies here in Concord, saved through the labors of him whom you instal your pastor to-night.

Again we ask, in view of a heaven of glory opening above, and a hell of shame and misery, gaping beneath, and of souls delivered from the latter and saved in the former, what is the value of the faithful minister of the gospel? He may, as we have shown, learn something of this, in bodies and minds improved by his labors. He

may learn something of it in every blessing peculiar to Christendom, and every curse peculiar to Heathendom. But a full apprehension of it, in our present state, is impossible. We can only say of the blessings he drops into the hearts of men, and the heart of society, "how great is the sum of them!" Servant though he be, he is not to be despised. For he is the servant and messenger of the most high God, heralding a salvation into the glorious depths of which angels desire to look. His glory may indeed be veiled from human view—men may be as reluctant to acknowledge it, as they were to acknowledge the glory of the Incarnate Son of God exposed upon the cross—he may die without an earthly witness—but in heaven shall his worth be acknowledged! He may in this world be the cavil of the skeptic, the jeer of the libertine and the "song of the drunkard." He may here be looked down upon by men of other professions, principles and practices. But not so in the world to come. There shall he be respected, honored, glorified. He may be crowned, like his master, with thorns here. But like him shall he be crowned with glory hereafter. Though he die unlamented, "Hail brother" shall be his angelic welcome on the opposite bank of Jordan. Having turned "many to righteousness" he "shall shine as the stars forever and ever."

Our audience will bear in mind that we are speaking of the *faithful* minister of Christ. The characteristics of faithfulness we cannot here discuss. But the one who is truly faithful, "as was Moses in all his house," and as was the Son of God in his saving life, will surely be glorified with Moses and Christ in eternal day. And as to the unfaithful minister, however much he may be applauded by

men, and however rich he may become on the proceeds of time-serving, and with however easy a life his indolence may accommodate him, he must needs "hate himself for hateful deeds committed by himself." For, surely, we may say of him, as one has said of another character, "there is not a meaner object in the whole universe of God." Well therefore and safely has the poet of Time sung:

"Among the accurst, who sought a hiding place
In vain, from fierceness of Jehovah's rage,
And from the hot displeasure of the Lamb,
Most wretched, most contemptible, most vile,
Stood the false priest, and in his conscience felt
The fellest gnaw of the undying worm!
And so he might, for he had on his hands,
The blood of souls that would not wipe away!
Hear what he was. He swore, in sight of God
And man, to preach his master, Jesus Christ,
Yet preached himself:"

* * * *

"He was a wolf in clothing of the lamb,
That stole into the fold of God, and on
The blood of souls which he did sell to death,
Grew fat." * * *

"He was the Devil's priest,
Anointed by the hands of Sin and Death,
And set peculiarly apart to ill!"

Of such a minister we have nothing further to say at present, save that upon him the "vials of perdition" may be expected to be "poured measurless." For him we feel a deep pity, but dare attempt no apology. "Turn from him, turn away." Consider the *faithful* minister. The true man of God in the Gospel. Consider his life, and

death, and follow him up into immortality. Lo, above :

“ See where he walks, on yonder mount, that lifts
 Its summit high, on the right hand of bliss,
 Sublime in glory, walking with his pass,
 Of the incarnate Saviour’s love, and past
 Afflictions lost in present joy! See how
 His face, with heavenly ardor glows, and how
 His hand enraptured strikes the golden lyre !”

Look ye ! Is it Colby ? Is it Marks ? Is it Cheney ?
 Nay. It is any faithful steward of the gospel who has
 passed on to glory. And there is his worth appreciated !
 May the worth of your minister be appreciated here. May
 he, according to the showing of this discourse, prove your
 great benefactor physically, intellectually, morally, reli-
 giously and eternally !

In concluding, it were very fitting to notice some things
 on which the *rise* of the value of the christian minister
 depends. His value, we have said, is the just measure of
 his usefulness. Whatever, therefore, can increase the lat-
 ter increases the former. To show how this can be done,
 by himself and by his people, were indeed interesting, but
 that belongs to provinces assigned to others for this eve-
 ning. We therefore leave it, and conclude by congratu-
 lating the church here on their present prospects, and
 praying that the relation of pastor and people this evening
 recognized, may be long and blissful, and that love and
 good will may ever be exhibited by the parties mutually,
 in the most winning, practical, and substantial forms.
 Amen.*

* The thought is most delightful to the faithful minister of the gos-
 pel, that he can constantly increase his usefulness. Nor will he fail to
 avail himself of the means within his reach for doing it. Nor less de-

lightful to the church should be the thought that by praying for their minister, filling his library with books, relieving him of embarrassment, and especially the embarrassment of poverty, they may greatly add to his usefulness, and be permitted to be ever holding him in a higher just esteem. If the minister finds himself rating at ninety deegrees, he can generally easily raise himself to a hundred. And his people, by acting the Aaron and Hur, can raise him far higher. A word to the wise is sufficient.



